

Canadian Churchman.

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Lessons for Sundays and Holy Days.

May 5—3 SUNDAY AFTER EASTER.
Morning—Numbers xxii. Luke xxiii. to 26.
Evening—Numbers xxiii.; or xxiv. 1 Thessalonians ii.

APPROPRIATE HYMNS for Fourth and Fifth Sunday after Easter, compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

FOURTH SUNDAY AFTER EASTER.

Holy Communion: 127, 207, 316, 557.
Processional: 34, 140, 202, 299.
Offertory: 300, 365, 502, 601.
Children's Hymns: 186, 337, 340, 571.
General Hymns: 14, 128, 230, 290, 301.

FIFTH SUNDAY AFTER EASTER.

Holy Communion: 255, 307, 312, 320.
Processional: 189, 242, 260, 393.
Offertory: 142, 179, 306, 505.
Children's Hymns: 140, 231, 339, 574.
General Hymns: 141, 143, 453, 468, 499.

EXTEMPORE PREACHING.

There can be no doubt that first-rate extempore preaching, which combines the sureness and accuracy of reading with the freedom and warmth of speaking, is the best. But a great deal of extempore preaching is such a long way from being first-rate that it is almost intolerable, and makes us long for the manuscript on any terms. In reference to this subject it may be interesting to quote some remarks of Thackeray in his "Irish Sketch Book": "The sermon was extempore, as usual, according to the prevailing taste here. The preacher, by putting aside his written sermon, may gain in warmth, which we don't want, but lose in reason, which we do. If I were defender of the faith, I would issue an order to all priests and deacons to take to the MS. again; weighing well, before they uttered it, every word they proposed to say upon so great a subject as that of religion; and mistrusting that dangerous facility given by active jaws and a hot imagination. Reverend divines have adopted this habit, and keep us for an hour listening to what might well be told in ten minutes. They are wondrously fluent, considering all things; and though I have heard many a sentence begun whereof the speaker did

not evidently know the conclusion, yet, somehow or other, he has managed to get through the paragraph without any hiatus, except, perhaps, in the sense. And as far as I can remark, it is not calm, plain, downright preachers who preserve the extemporaneous system, for the most part, but pompous orators indulging in all the cheap graces of rhetoric—exaggerating words and feelings to make effect and dealing in pious caricature. Church-goers become excited by this loud talk and captivating manner, and can't go back afterwards to a sober discourse, appealing to the reason and the gentle feelings, instead of to the passions and the imagination. Beware of too much talk, O parsons! If a man is to give an account for every idle word he utters, for what a number of such loud nothings, windy, emphatic tropes and metaphors, spoken not for God's glory, but the preacher's will, many a cushion-thumper has to answer!"

THE SIN OF GROWING OLD.

"The Sin of Growing Old" is the title of an article, signed *De Senectute*, in an English magazine, written apparently by an old minister of the Congregationalists who has fallen into the sere and yellow leaf, and whose troops of friends have left him because a few grey hairs are standing on his head, although his eye is not yet dim nor his natural strength abated. He says that the late Dr. Dale, of Birmingham, recently deceased, once recommended that all ministers above sixty should be shot. If this recommendation were acted upon he thinks all soreness might speedily be healed. But as matters stand old ministers are simply and severely "left alone." Their vigorous health, unabated energy, powers of hard work, not to speak of wisdom gained, maturity of character, and that winsomeness of service which passing years have wrought in them, all go for naught in the scale against the one great disqualification of age. On the other hand, he complains that their churches shower invitations upon young men, and ladies deluge them with presentation slippers when they are only twenty-three or twenty-five, and seem to think that ministers are old and played out when they have passed forty. The writer's statements must be credited regarding the condition of things among the denominationalists in Great Britain, where the selection of the minister is left to the popular vote. It is gratifying to observe, however, that the complaint scarcely characterizes the state of things as they exist in the Established Church. Dr. James, the new master of Rugby, has been selected for that important post although he is past fifty. Dr. Percival, the late head master of that school, has been preferred to the Bishopric of Hereford, although he has completed his sixtieth year. In fact, in the English Church maturity of age seems to be a necessary qualification for ecclesiastical preferment. Merely cursorily glancing over the list of English Bishops, we find that some of the most important nominations were made when the clergyman selected had reached an advanced age. The Archbishop of Canterbury was placed in office at the age of fifty-three, which was then considered comparatively young for an Archbishop. But Archbishop Maclagan, of York, had attained the age of sixty-five when he was translated from Lichfield. Both these Church dignitaries are still considered to be at the zenith of their mental and physical

strength, whilst the venerable Bishop Durnford, of Chichester, performs his episcopal functions, with acceptance both to his clergy and people, at the age of ninety-three, and it is a notable circumstance that this wonderful old man was not appointed to the Bishopric of Chichester until he had attained the psalmist's limit of ordinary human life—threescore years and ten. His first preferment to the Archdeaconry of Manchester came to him at the age of sixty-three, and a canonry in the cathedral at sixty-five, although he was a distinguished scholar both at Eton and Oxford, and had obtained the first-class in classical honours as far back as 1826. The venerable Bishop of Exeter is still a "mere boy" at seventy, and only a few years ago visited India, and more recently Japan, and is still writing hymns, delivering sermons, and making episcopal visitations with renewed youth. No one regards Bishop Temple, of London, as a very old man, and yet he is now in his seventy-fourth year and has spent a life of continuous labour, first as a scholar at Oxford, where he took a "double first"; then as an inspector of schools and headmaster of Rugby, followed by vigorous episcopates at Exeter and London. The usual run of preferment in the Church of England would seem to indicate that there is a "sin in being young," for a very large proportion of its most gifted divines have only been brought to notice when they had reached that stage in life usually designated as "advanced." Dean Hole, of Rochester, was not even known as a popular preacher until he had reached sixty. This is very much as it should be. Age is not all decay. It is the ripening, the swelling of fresh life in mental and spiritual qualities. It has been said by Joubert that "old age takes from the man of intellect no qualities save those which are useless to wisdom," and in the Church of Christ maturity of age has ever been regarded as a necessary qualification for an "elder." There was a time in the modern history of the English Church when there was a tendency to select young men for Bishoprics, especially for those in the foreign field; but experience has already proved that both maturity of character and dignity of age seem most necessary for a missionary episcopate. The mistakes of "boy bishops" in the establishment of Christianity in a foreign land are not easily rectified. In the American and Canadian churches it would seem that there is very great danger in the marked inclination of vestries to elect young men for large and important parishes. If the duties of the pastorate consisted merely in "going from house to house," in managing boys' clubs, and in drilling cadet corps, there would doubtless be very great wisdom in selecting young and physically fit men for a rectorship. But the chief offices of the pastor are those of preaching, teaching and consoling, and the training necessary for these duties can only be obtained through the experience of years. The flippant barrenness of many of our pulpits, and the rash utterances of many a priest whose lips should "keep knowledge," can only be accounted for by the recklessness of youth. It would doubtless be well if the Church in this country took some lessons from the old "Mother Church" in its recognition of those rare qualities of piety and scholarship which can scarcely be attained except in the process of years. At all events, let us deal gently with the unpardonable sin of getting old, and cease treating grey hairs as a crime.—*The Churchman.*